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Tom Boggy's
LETTER
TO THE
Canon of Windsor.

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A FRIENDLY
LETTER

FROM *Theology vol 79.*
Honest Tom Boggy,

To the Reverend

Mr. G—d, Canon of *Windsor*;

Occasion'd by a

SERMON against CENSURE,

PREACH'D

In St. George's Chappel.

Dedicated to her Grace the

D——s of M——b.

Very proper to be tack'd to the Canon's Sermon.

London : Printed in the Year 1710.

Price Two Pence.

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You may say what you please,
against Conscience, Judging, Defaming,
Detaching, Calumniating; yet People

will go on in their own Way;
They won't suffer you alone to be
what you desire, and own yourself
to be; One that I am glad to own

Reverend Sir,

When I think of the great In-
fluence that has been be-
tween us, I cannot but
wonder, that the Canon should print
any thing without consulting Honest
Tom. It is to be consider'd, how
busy the High Flyers are at present,
and how some of them have, of late,
been introduc'd into the very Pre-
sence, and are crept into Offices:
How Audacious the Church is
grown: And, since they have dar'd
to speak for themselves, how little
they regard what they say of others,
who are not of that Faction as by
Law Establish'd.

Qualify

You

Pag. 7.
Cc.

Pag. 22.

You may say what you please,
against *Censuring, Judging, Defaming,*
Detracting, Calumniating; yet People
will go on in their own Way;
They won't suffer you alone to be
what you desire, and own yourself
to be; One that *Transgresses his own*
Rules, and Exercises the Talent he con-
demns in others. The World is a
censorious World, an impertinent
World, an inquisitive World: And
if a Man print a Sermon in Defence
of the *Administration*; and the Que-
stion be ask'd, Where he had his Di-
vinity? And if they are told, at
Hinksey, and at *Heddington*, at Mo-
ther *Franklin's*, and at Mother *Shep-*
herd's, they will be apt to ask, What
sort of Colleges these are? or, What
sort of Professors these Ladies may
be? Supposing, I say, that our
Principles of Government were laid
at *Rump-Hall*, and *Kidney-Hall*, they'll
cry, Prithee Tom, what Persons of
Quality

Quality and Distinction live there?
 How shall I look, when I tell them,
 they are all *Ale-houses*? You say,
 that if such things be so, and such Ded.
Pag. 5.
 things be so, you'll be content to be
 call'd a *Slanderer*. You'll be con-
 tent! Why, they will call you what
 They please. You can't think what
 they call honest *Tom*, that ne-
 ver yet did any Harm to them. I
 own, that you are extremely hap-
 py in a *Patroness*. Such an obliging,
 peaceable, condescending, and for-
 giving Temper, must captivate Man-
 kind. When a Person appears so
 averse to Pride, Malice, Detraction,
 and Censoriousness; so reserv'd as
 to her own Interest; but so commu-
 nicative and diffusive of Good to all
 others; who cannot but wish, as Ded.
Pag. 6.
 you do, That she may reap the Fruits
 of these good Qualities? With Rea-
 son, therefore, you value yourself
 upon her *Grace's Approbation*, and Pag. 3, 4.
 think

think yourself safe under such a Protection. But consider, however, that Her Majesty's Approbation, could not protect a Sermon, preached in Her Own Chappel, from the insults of one *Hobbes*, who will, undoubtedly, come to your Canonry, when you (as you have now a very good Prospect) shall be advanced to a Bishoprick.

I do commend the Aptness of the Dedication, yet I must tell you that your Manner of Address is somewhat clumsy and awkward. You say, in the fifth Page, That all you have said, so far, is very well known to her Grace already. Then what need had you to trouble her with it? And what a Compliment is it to her Grace, to tell her, That she knows as much of a Court as you do? You may remember, before you and I were two, how one Morning, about Six, a large Company was invited

invited into a Chamber, by a great Picture hung out of the Window; and I being asleep, and dreaming nothing of Politicks, was shown for a celebrated Tyger, who was call'd Boggie, from whence, and for other Reasons, I had that Denomination. Ever since which time, I could never think that Boggie, or a Bear, could become a fit Lap-Dog for a Princess.

But now, to come to your Divinity; There is one Point, that I am doubtful, whether you may not be out in; and that is, in thinking, or vainly wishing, that People may be Happy in the next World, proportionably to the Blessings that eminently distinguish them in this. For you don't know what may happen yet. A Person may chance to have this Distinction a little eclips'd here, without being a Loser by it hereafter: And a Lady may possibly get in at

B

the

Did.
Pag. 5, 6.

the Strait Gate, tho' the drop her
Key in the broad Way.
My dear Friend, I am always a-
fraid, when either you or I meddle
with Learning or Scripture. What
does your Printer mean, by putting
these odd Characters [in Italics] in
the first Line of your Sermon? Are
they to be read? or, do they stand
there only to fright Folks? I thought
it proper to send to honest Mac Busb,
who, you know, was always esteem'd
to be a better Divine than you or I
were; and he has very kindly sent
me this Answer.

S I R,

HOW come you to send to the
[no] for the Meaning of a Text?
You know, that Chum Glawd and
I never car'd for meddling with
Controversy, nor much with Books;
we knew how to spend our time
better than in our Study. But since
he

he has printed a Greek Word, and
 you ask my Opinion about it, why
 may I not shew Criticks as well as
 he? His Text is, *James iii. 1.* My
 Brethren be not many Masters. He be-
 gins, *The Word διδάσκαλοι*, which, in Pag. 7.
 my Text, is translated Masters, proper-
 ly signifies Teachers; and the Apostle
 means by it, such as assume to themselves
 a Power of Censuring, and finding Fault
 with every thing, that is not just accord-
 ing to their own Notion and Model of
 Things; and, afterwards, explaining
 the Context, knowing that we shall re-
 ceive the greater Condemnation, says
 he, Pag. 8. *Do ye not presume to cen-* Pag. 8.
sure or judge one another here, because
ye are all reserved to a greater Judgment
hereafter.

The Word *δικασται* in my Lexi-
 con, does not signify Censurers and
 Judges, but, in a Book that I bor-
 row'd upon this Occasion, I found,
 that *δικασται* signifies the same

as ~~Νομολογοι~~, Teachers of the Law, 1 Tim. i. 7. and that this Epistle was writ to Jews, amongst whom, Rabbi or Master was a Title of great Honour: And, therefore, many were forward to be Doctors and Masters, without Ability to instruct the People in the Law, or, perhaps, so much as to apprehend the true Sense of the Text. Upon this Account it is, that the Pharisees are condemn'd for their Affectation, of being call'd Rabbi, Rabbi; and the Disciples are warn'd not to be call'd Masters, (Matth. xxiii.) Which Passages, as Chum says, give Light to the Text, if he could but have seen it: For it is upon the same Account, that St. James advises the Jews he writes to, not to affect this Title; because, it is often great Arrogance in a Man, to set up for a Teacher, especially, before he has been a Learner; and he shall, as the

Con

Context has it, receive greater Condemnation: That is, not as Chum explains it, Pag. 8. Do ye not presume to censure and judge one another here, &c. But, do not affect to be call'd Rabbi; have a care how you pretend to set up for Teachers; for you will expose yourselves to great Condemnation, if you teach what you do not practise; or, to greater Contempt, if you pretend to teach what you do not understand. This I take to be the Meaning of the Text: And I leave Chum Good to apply it to himself, and his present Discourse, both as to the Understanding and the Practice. I am,

Yours, &c.

MAC BUSH.

But,

But to proceed; I find, in this Sermon against censuring and defaming, you bestow a great many ill Names and Reflexions upon one that I suppose to have been your Fellow Collegiate. How he was *bugg'd and canes'd*, with what *Triumph and Acclamations* he was *condemned through part of the Kingdom*, I know not. Or, allow it is a *Contradiction to the Christian Religion*, or an *affront to the Government*, that a *Clergyman* should be well entertained in all Journey taken upon this *Jawful Occasions*. But this I dare say, that you have no such *Antipathy* against him, but that from *Banbury to Shrewsbury*, you could have been glad to have din'd with him.

You have got a very hard Word, that you call *Administration*; which you very often repeat, without seeming to have any clear Notion of it.

For

((25))

For you join that Word with *Her*,
(pag. 45.) with *It*, (p. 21.) with *Them*,
(p. 18.) I see, you don't know what
Gender or Number 'tis of; whether it
belongs to a *Person*, or a *Thing*; to
one, to few, or to many: But what-
even it is, you need not be in such a
terrible Fear about it; for it can
never stagger, when it has got Two
such Supporters, as *You* and 'Squire
Bickerstaff.

Tatler,
June 8.

I have but one Word more to say
to you; My good Friend, let us all
Forgive, and Forget: It will be best
for us. We have all our blind Sides,
and, therefore, tho' other People
laugh'd at it, and thought it a Blun-
der, yet I always commended you
for that Evening-Prayer you used
one Morning, before an august As-
sembly; LIGHTEN OUR DARKNESS,
&c. For which Prayer, I find, we
have every day more and more Occa-
sion.

Accept

Accept of this; as I have
your Superiority; and I have
Service, and I am your
yours; or I have it; or I have it;
to
to (or to you); But what
and not to be in fact

GOOD NOT

able to be in fact; for it can
not be; and I have not Two
and Spine

My good friend, let us all
and other will be
We have all our blind
People

I NOT

ugh'd at it, and thought it a Blun-
t, yet I always commended you
that Evening Prayer you used
Morning, before an evening
I have not
for which Prayer, I find, we
every day more and more Occa-

Accept